ה. אם צינן כלי שיש בו יין או שכר במים, הרי מים אלו פסולין לנטילת ידים, דחשיב נעשה בהם מלאכה. [ש"ע שם, באו"ח שם הלכה ז]. ומיהו אם היו היין או השכר צוננים ונתנם במים כדי לשמור צינתם שלא יחמו, הרי אלו כשרים. [באו"ח שם, משנ"ב ס"ק ט, כה"ח ס"ק יג]

ולכן הנותן בקבוק של תינוק לתוך כלי של מים קרים, בכדי לקרר את המשקה החם שבבקבוק, נפסלו המים לנטילת ידים. [הליכו"ע ח"א עמ' שלט] אולם אם הניח הבקבוק בתוך מים חמים בכדי לשמור על חום המשקה שבבקבוק, כשרים המים לנטילה.

ו. אם הדיח במים כלים, נפסלו לנטילת ידים. ואם היו כלים מודחים או חדשים כשרים. [ש"ע סי' קס ס"ב]. אמנם אם היה בכלים עפרורית ואבק, אם כן יש צורך בהדחתן, ופסולים. [ברכ"י ואחרו']

ז. והוא הדין בהדיח במים ירקות או פירות שנפסלו המים לנטילת ידים. אמנם אם היו מודחים ונקיים, כשרים המים, דלא מיקרי מלאכה כלל, דומיא דכלים. ומכל מקום אם שרה בהם הירקות כדי שלא יכמושו מיקרי מלאכה ופסולים. [מג"א סק"ה, משנ"ב סקי"א, כה"ח ס"ק טו"ב]. והוא הדין אם נתן במים שושנים או

Cooled beverage in water

5) If someone placed a bottle of wine or beer into a container of cold water in order to cool the beverage, the water is now disqualified for the mitzvah of *netillat yadayim*. It is considered used water. If the beverage is already cool and someone placed the bottle into water in order to prevent it from becoming warm, the water is still fit for the mitzvah.

Therefore, if someone heated a baby's bottle and then placed it into a container of water in order to cool it down, the water is now disqualified for the mitzvah.[79] If the bottle is warm and someone placed it into warm water so that it should remain at that temperature, the water is still fit for the mitzvah.

Rinsing utensils

6) If water is used to rinse [dirty] utensils, it is disqualified for the mitzvah of *netillat yadayim*. Even if the utensils are new and only dusty, the water used to rinse them is disqualified. If the utensils have already been cleaned and are now given an extra rinse, the water is not disqualified since nothing was accomplished by rinsing the utensils.

Rinsing fruits and vegetables

7) Likewise, if someone rinsed fruits or vegetables, the used water is disqualified for the mitzvah. If the fruits were already clean, however, the water is still fit for the mitzvah, just as the rules are regarding rinsing utensils in water. If someone soaks vegetables in water to prevent them from wilting, the water does become used and it is disqualified.[80]

79. Cooling a small bottle in a large barrel of water

Even if the barrel contains far more water than is necessary to cool down the small bottle, nevertheless the entire barrel of water is disqualified. The *Mishna Berura* (160:54) ruled that if someone rinses his hands in a barrel of water, the entire barrel of water is disqualified as "used water." See below in the footnote to halakha 20. Therefore, in this case as well the entire barrel is disqualified. This is likewise the ruling of the *Halakha Berura* (page 183).

80. The *Yad Efrayim* (cited in *Halikhot Olam* Vol. I, footnote on page 339) explained that when someone soaks

הדס כדי שלא יכמושו, הרי זה חשיב עשה בהם מלאכה ופסולים לנטילת ידים. [באו"ח שם הלכה ח. וע"ע הליכו"ע ח"א עמ' שלט בהערה]

ח. מים שהטביל בהם הנחתום הגלוסקין פסולים, אבל אם טבל ידיו במים וטח פני הגלוסקין, או שחפן מהם בחפניו, המים הנשארים לא נעשה בהם מלאכה, ולפיכך כשרים, אם לא נשתנה מראיהן. [ש"ע סי' קס ס"ב]

ט. מים שהנחתום מדיח ידיו בהם מן הבצק הדבק בידיו, הרי אלו פסולים אף על פי שלא נשתנו מראיהן, ואף על גב דיש חולקין וסבירא להו דאין הדחת הידים חשובה מלאכה לפסול המים לנטילת ידים, כיון שעכשיו רוצה גם כן ליטול ידיו בהם, (ראה ברמ"א סי' קס ס"ב, ובגר"ז שם ס"ה), מכל מקום הסברא הראשונה עיקר, ופסולין לנטילת ידים. [באו"ח שם הלכה ה]

Water in a flower vase

If someone placed flowers into a vase filled with water to preserve their freshness, this also disqualifies the water for *netillat yadayim* as "used water."[81]

Dipping dough in water

8) If a baker dips his unbaked dough into water as part of his process in preparing bread, the water is disqualified for the mitzvah of *netillat yadayim*. If he dipped his hand in the water and then patted the dough with his wet hand, or even if he scooped out a handful of water, the water remaining in the container is not considered "used water" and it is fit for the mitzvah so long as its appearance has not been altered.

Rinsing hands with water

9) After a baker rinses his hands in a basin of water to remove the dough that is stuck to them, the water in the basin is disqualified for the mitzvah even if it still appears like regular water. There are *Poskim* who ruled that the water is still fit for the mitzvah since the act of rinsing hands does not make it into used water. Nevertheless, the halakha follows the stringent opinion that this water is disqualified.[82]

---

vegetables the water penetrates into the plant fibers and rejuvenates the tissue, preventing it from wilting. Since the water performs an action, this is similar halakhically to using the water to cool a warm bottle of wine, and the water is now considered used. When a bottle of a cold beverage is placed in a container of water to keep it cold, the water does nothing to the bottle; it simply maintains its present status.

Dipping vegetables into water momentarily

The *Kaf Hahayim* Sofer (160:18) ruled that if someone dipped vegetables into water to moisten them and removed them immediately afterward, leaving the water clean as before, the water is still fit for the mitzvah of *netillat yadayim*. This is similar to rinsing clean utensils – the *Magen Avraham* ruled that the water is not affected.

81. The *Ben Ish Hai* (*parashat Kedoshim* halakha 8) explained that this is not the same as preserving the coolness of a cold bottle of beverage by inserting it into water, in which case the water remains fit for the mitzvah, as explained above in halakha 5. In this case, since the flowers were cut and left out of water for some time, they must have begun to dry up. Placing them in the water refreshes and rejuvenates them. See the *Halikhot Olam* (Vol. I, footnote on page 339).

82. This is the ruling of the *Ben Ish Hai* (*parashat Kedoshim* halakha 5), the *Mishna Berura* (160:18), the *Kaf Hahayim* Sofer (160:27) and the *Halakha Berura* (page 177). The *Peri Megadim* (cited in *Kaf Hahayim* Sofer) added that even if the baker simply dips his hands in the water

י. מים שלפני הנפח אף על פי שלא נשתנו מראיהם פסולים, מפני שבידוע שנעשה בהם מלאכה דהיינו שכיבה בהם הברזל. [ש"ע סי' קס ס"ג]

יא. מים שלפני הספר, וידוע שטבל בהם הספר את ידיו, פסולים לנטילת ידים. אבל אם לא ידוע הדבר אם טבל בהם הספר ידיו, כשרים. [הליכו"ע ח"א עמ' שלח]

Blacksmith's water

10) The water in a container in a smithy is disqualified for *netillat yadayim* since the blacksmith almost certainly has used it to douse his hot metal in his work. Even if the water has a normal appearance it may not be used.

Barber's water

11) The water in a basin in a barber shop may be used for *netillat yadayim* as long as the barber has not used the water, dipping his hands in it. If it is known that he used it, the water is disqualified. If it is not known whether or not he used it, we may assume that he did not and the water is fit for *netillat yadayim*.[83]

to cool them off, the water is disqualified, just like when someone places a warm bottle of wine into the water to cool it off.

Harav Zalman (160:5) explained that Rama ruled that the water is still fit for the mitzvah since rinsing hands is not considered an act to disqualify water for the mitzvah. If the reasoning for disqualifying used water would be that the water is considered sewage after it is used, then there would be a basis to disqualify the water in this case as well. Rama, however, followed the reasoning offered by Rabbenu Shimshon [cited in the preface to this *Siman*], that used water is no longer considered water. The act of performing *netillat yadayim* is itself the act of rinsing hands in water. Therefore, the act of rinsing hands cannot change the water's status or our conception of it being water.

83. The *Shulhan Arukh* ruled that as long as the water's appearance has not changed it is fit for the mitzvah. The *Ben Ish Hai* (*parashat Kedoshim* halakha 6) cited Harav Zalman (160:7) explaining that when a barber dips his hands in the water in order to smooth out his client's hair, it is similar to the case of a baker dipping his hands in water and patting the surface of his dough. In both cases, the water remaining in the container is not considered "used water."

Maran the Rishon Letziyon (*Halikhot Olam* Vol. I, page 338) pointed out that the source of this reasoning is the *Nahalat Tzevi*. According to him, even if we know that the barber has dipped his hands in the water, it remains fit for the mitzvah. The *Levush*, however, explained that the reason why the barber's water is fit for the mitzvah is because we may assume that he did not dip his hands into it. Since we do not know for a fact that he did, this case becomes a doubt about a institution of our Sages, and the rule is *safek derabanan lekula*. This is the rule laid down below in halakha 23. It appears from this that if we know for a fact that the barber did dip his hands in the water, it is disqualified.

The *Eliya Rabba* (160:8) challenged the position of the *Nahalat Tzevi*, citing the Rashba in his *Torat Habayit Hakatzer*, who explained this halakha exactly as the *Levush* did. Likewise, this appears to be the meaning of the *Tosefta* cited by Rabbenu Shimshon (comment to *Yadayim*, chapter 1). Therefore, if we know for a fact that the barber dipped his hands in the water, it is disqualified for the mitzvah.

Why is this case different than that of the baker dipping his hands in water? The *Kaf Hahayim* Sofer (160:25) explained that when a barber dips his hands in the water he has dual intentions - to smooth his client's hair and also to clean his hand from the perspiration on his client's head. This makes the entire container "used water."

The *Mishna Berura* (*Sha'ar Hatziyun* 160:25) cited Harav Eliyahu of Vilna who likewise ruled that the water in a barbershop is fit for the mitzvah because we do not know for a fact that the barber dipped his hands in it, but if we know that this happened the water is disqualified. This likewise runs contrary to the ruling of Harav Zalman and the *Ben Ish Hai*, who followed the *Nahalat Tzevi*.

Conclusion of the *Halikhot Olam*

At the end of his discussion of this halakha, Maran the Rishon Letziyon suggested that the barber's water would become disqualified only if he rinsed his tools in it. The *Mishna Berura* (160:19) likewise mentioned this as a possibility. When the barber dips his hands in the water, however, the container of water remains fit for the mitzvah, for it is no different than a baker dipping his hands in water in order to pat down the surface of his dough. This fits in